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THE
VOYCE of the JUST
Uttered:

*His passing out of Ægypt through the
Red Sea, through the Wilderness to the
Promised Land, where rest
peace is enjoyed.*

By him who is known to the World
Name of THOMAS SYMON



*Many false Spirits are entred into the World, who are
seen, tryed, and found out with the light of Christ, al-
though it they oppose, and seek to darken with all their
dark powers.*

*Yet Christs Voyce a torment is to the unclean Spirits,
known of them but not followed; his sheep hear his
voyce, and they follow him in the strait and narrow
way, through tribulations, trialls, and persecutions,
which is embraced of all those that dwell in the light,
and so come to the inheritance, the Crown of life.*

I Being quiet and still in my habitation, feedi g upon the
bread of life, knowne and enjoyed in the light of life, the
former dealings of the Lord was brought to my remem-
brance, and in love to the souls of men and women I am
made to publish and make knowne these things which follow,
wh ch cannot be hid, for the command to me is, what is revealed,
to thee in secret, that preach thou on the house tops, and what is
made knowne unto thee in thy closet, that publish abroad and
let my secrets to thee be no longer hid, the candle of the Lord
being lighted in me, searching me from the beginning, and shew-
ing me the sins of my youth, and now knowing that when I had
committed sinne in my youth, the light of Christ in my conscience
discovered it, and reprov'd me ever since the time of my being a
child, but I not knowing where to wait ran from place to place,
from one man to another, who had the greatest name in godliness
and profession of holinesse, but Phisicians they were of no value,
sometimes I found them daubing as it were with untempered
morter, and would have healed that which was to be cut and
wounded, and bruised the head of the serpent while it stood,
acted I was in wickednesse, and so from day to day, I went under,

a wounded spirit, which made me cry day and night by prayer to the Lord as I thought to be at a distance from me, and Christ that had enlightned me with his light which was then present with me to let me see my condition, and wounded Estate, that I would not own, for my guide this condition I continued in till about eightene years of age, and then much calling and crying out there was of the priests of those times (whom I delighted to hear) to goe forth into the war, hearkning to their cry I entred into the war without me, thinking thereby to be beloved of God for my forwardnesse in that work, and the war within me did somewhat cease, but not wholly, for I found the searcher of all hearts the light of Christ in me condemning reproving me in secret, and often when I have been to engage with my enemies without me, my sins have been set in order before me, which hath made me even to faint before them, but the resolvednesse in me, and the justnesse of my cause as I thought, carried me on to encounter, but this brought not my enemies within me to the slaughter, but strength they got by it, I reasoning thus with my selfe, I had fought the Lords battell, and henceforth there was layd up a sure reward for me, and this sometimes did quiet me till the Lord uttered his voice in his habitation; then came I to see with the light of Christ that my iniquities were not yet blotted out, then sorrow would sease upon me, and sadnesse, palenesse of face, so that I was long kept to the admiring of many, and when at any time I had been drawne out to receive the creature to the abusing of my body, which I see overtooke me, I not being kept dilligent and warchfull, the severe Judgments of God would follow me and rest depart from me, then mourning and lamenting was my portion, and sorrowing, and sighing, with much heavinesse of spirit from the oppressed in me did proceed, then such perswasion there was in me, that I should joyne with those people called *Annabaptists* and did contend much when I came with those that did oppose me (for water baptisme) taking Scriptures to prove the necessity of it, but in a short time, I came to see the emptinesse and huskinesse of it, and so became dead to it, and the witnessse of God the light arising in me though the power of it I little knew, my condition in measure I was brought to know, and to see my selfe naked and wretched, then to reading of Scriptures and praying I did much give my selfe, and at times much tears and weeping I was brought into, then looking upon them as tears of repentance there would be some quietnesse in my spirit, and a calme for sometime, but that remaining in me strong and uncrucified, the Lust; from whence warres did proceed, peace would not long continue, the light of Christ in my conscience being sinned against, for the vertue and strength of it, I was then ignorant of, but in this my time of ignorance the Lords working power in me his light was not put out though often quenched and sinned against, and this was the Lords love to my soule to waken and quicken me morning by morning, and in the night season call me to

to an account with his light, of life and power, with it I now see he hath enlightened every one that cometh into the world and that with his light Christ Jesus hath and doth, and shall leave all men without excuse eternally before the pure God who is light and in him is no darknesse at all, but all who have and doth and shall abide in his light, have and doth and shall know, that in it is life and power, and it is able to cleanse and purifie the heart, and abiding in it, the heart Soule and body is kept cleane in the sight of the pure God, and so the peace of God come to be knowne of all those that abide in his light which shines in all consciences though darknesse comprehend it not, yet light comprehend and discover it in man, although man by his strange inventions seeke to darken the glorious light: as when I was afflicted and tossed too and fro with the slight and cunning of mens inventions, for when many conditions I had passed through as before mentioned and stil the Lord in his love was searching me with his light, and with it I did see sinne standing, which caused trouble and restlesnesse, then the doctrine of free grace (so called) was preached to me that Christ had suffered for sinners, and his suffering was free, his mercy free, his love, his grace free, so there was nothing for me to doe, but to believe these things, which Doctrine was soone received by me, for it was pleasing to the fleshly minde as it was then held forth and declared, by the blinde guides of the world, and now I know that his love, grace, mercy, and light is free, but this must goe with it, abide in his love, in his mercy, in his grace, and light, and here is something to doe contrary to the will of man, and this answers Christs words, who saith, *if ye abide in the vine, &c.* he further exhorting them; *abide in me, and I in you, as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye except ye abide in me,* which man to owne I now see he must deny himselfe, and take up the Crosse, and deny that liberty which all the professors of the world are pleading for, who are out of the life, and enemies to the light, so these things above mentioned, being in the time of my ignorance blindness, and darknesse, received into my understanding, the worke of God was stoppt and the witness his light in me, quenched, then carelesnesse, and wildnesse, and unstaiednesse, with me increased, and I could be merry, and sport my selfe in the day time and so grew sottish, darke, and dull, and my profession withered, and my zeale abated, and my stayednesse, and sobernesse was turned into wantonnesse, and laughter, and could plead for it, that it was the liberty of the Saints, to be merry and cheerly in the world, else it might dishonour the Gospel, and discourage others, and in this condition I was for some yeares, after I had taken a wife and fell to trading, and much buying and selling, and great acquaintance with man I began to have, and to increase in my estate as to the outward, then I grew tall and great in my thoughts, and began to thinke the Lot of my inheritance was in a good place, then

with my fellow tradesmen I delighted often to be in Taverns, Inns, and drinking houses, and often times, and money I spent that way, and thought it my liberty so to doe, and some small covering of profession was still with me, which hid me from the world, as praying, and reading in my family, and going to the chiefest places of worship so counted, but all this would not hide, nor cover me from the wrath of the Lambe, and now my fellow tradesmen, and sometimes companions in wickednesse, in excesse of drinking, eating, and wicked singing, and idle jestings, and foolish laughter, in the day time and often in the night season be warned to flee and shun, all foolish laughter, and wantonnesse, and idle communication which corrupts the good manners, and wait in the light of Christ, which convinceth you of sinne, and of your ungodly deeds, to know the living God, who sometimes you will talke of and in words professe him, but in woordes deny him, for all workes of darkness, are contrary to the pure God, who if ever you come to know you must know him a consuming fire to all your idle filthy, foolish uncleane, corrupt communications, and to all your lusts and pleasures, which yee at present take delight and live in, poor hearts, there is a tendernesse in me towards you, and all men; consider your estates, your living carelessly as to your eternall estate, your bodies growing fat, with ease and fullnesse, but enter in to your owne closets, and let the dore be shut, and be quiet and still in your spirits, and with the light of Christ diligently search and see the leaneesse and starvednes of your souls and how faint and feeble they are that the pantings and breathings after God from the innocent in you, (which lyeth oppressed) you may come to know, and your present conditions come to see, in the light, for really when you come to be searched and sound out with eternall light of God Christ Jesus, then woe to you that laugh now, for yee shall mourne and lament, and your joy and gladnesse, will be turned into sighing, and bitter weeping, for the life of sinne and wickednesse you have lived in and still take delight in, this I now know and see, in the eternall light of God, that it is your present states and conditions, for it is not long since I was in that state with you, which was pleasing to my fleshly minde, though while I was with you in that mirth and delight, to the sinfull minde, yet the Lord was present to condemne me, with his light, and this, if you will deal plainly with your own hearts in particular, with the light of Christ you may come to see the Lord condemning you in the midst of all your mirth, and witnessing with his light in you against your ungodly deeds, in the midst of your sportings, and riotings, thus it was with me, whilst I with you in wickedness did joyn, which was untill neere the time called *Michaëlmass* in the year 1654. I then journeying towards Cambridge, purposing to take my delight at that place called *Sturbridge faire*, &c. hearing of a people in Cambridge called *Quakers*, I had a great desire to see them, altho they were counted as the offscouring of the world, some of the people being then prisoners, after my stay one night

night in that place I went to prison to see the despised one of the
 world named *Anne Blackely* who is a mother in *Israel*, I seeing her
 sober stayed countenance after some little space began to aske
 her some questions which she in discreet, and wise manner answered
 with much tenderesse to me, she seeing in the eternall light
 of God my condition, spake as she was moved to the witnesse of
 God in me, which did soone answer the soundnesse of her words,
 and I was brought into much tenderesse and many were the
 teares that then fell from mine eyes, and really such a condition
 I was then in as I was never made sensible of before, in all the
 time of my profession, for I was pierced, and wounded, and made
 sensible of my condition, and exhorted where to wait, which exhortation
 tooke deepe root in me, it not parting from me day nor
 night, but to the light of Christ in my conscience I was kept
 which brought me into sobernesse, and stayednesse, to the intent
 ded evill of my journey, I was kept from, and soone after departed
 out of that towne, towards my outward being, which was
 at *Norwich*, where I had and have a wife and tender babes, who
 were, and are deare unto me in their places, but the forme of my
 countenance being changed from laughter and foolish jesting into
 sobernesse and stayednesse, caused a change in my wife at that
 time she weeping, and crying out, and asking me often what I
 ayled, for long I lay under Judgement, mourning, sighing, and
 groaning, the innocent in me to be delivered, and paags tooke
 hold on me, for the delivering of the man child, and then grones
 and sighs I came really to know, which could not, nor cannot be
 uttered, and then the ministrations of condemnation which is
 glorious in its time, I came to know, and when under the greatest
 condemnation, & judgment I was brought, & sensible of a spirit of
 burning in me, then had the innocent one in me, which never
 consented to sin, pure joy peace & comfort, from the Lord, & my members
 to it was brought into subjection & so became the members
 of Christ, and not any more to become the members of an harlot,
 neither any more to goe a whoring after my lovers, but according
 to what was made manifest to me, in the light I was made
 to owne the crosse, and despise the shame, and in my obedience
 I did see, and tast, that much coming was the love of God to me, &
 the just in me, got strength and power, and although many trials &
 temptations I met with from enemies without, & enemies within
 me, yet through them all I see good brought forth, to the clearing
 of the innocent, and strengthening of the just which live by faith,
 and through the greatest straights and troubles can rejoyce, and
 that above written was my estate and condition for many months
 together, so that a wonder I was, and amazed they were at me,
 that formerly knew me, and a great noise of my condition went
 abroad, and many lyes were uttered forth, concerning me, as
 that I was mad and bound in my bed, and seaven men could not
 hold me, and many such things was invented by the devil in his
 children who are fit instruments for his purpose, who ever hated
 the

the children of the light, and Christ Jesus who is the light of the world, and hath enlightened every one that cometh into the world, by his children was put to death.

I say, many things was raised and invented of me, as that I had given up Trading, and left off my Calling, which thing was utterly false, that they accused me and the truth of, although I walked along the streets about my businesse in the outward daily. And poor hearts, who make lyes your refuge, this know, that where the truth of God is made manifest in the light of Jesus, and lived in in the life and power, none can or dare take liberty to idleness, and sloathfulness in businesse, but every one in their places are made to be faithfull and honest therein, doing what they doe as in the sight of God, and so become blamelesse to that of God in every mans conscience, and justified in the sight of God, we doing unto all men, as we would that all men should doe unto us, not defrauding, couzening, or cheating any, nor using deceitful words, to make any believe a lye, but in plainnesse of speech, with fewnesse of words, in singleness and uprightness of heart, we are ordered with the light of Christ in our lives and conversations, towards all men with whom we have to doe, in this crooked and perverse Generation. So all you that have reviled and reproached the Lords people, scornfully by you called *Quakers*, it is time for you to stop your mouths, and lye low in the dust, and repent while you have time, and say not in your hearts it will be time enough afterwards, lest the Lord come suddenly in an hour you know not, and sweep you away in your sins, and so you receive your portion with the damned spirits, and kept in the lake of darkness and torment, their habitation, from whence there will be no returning any more to the Land of the living; neither shall a drop of water be granted in the midst of your torment and burnings, to coole your tongues, which hath spoken lyes of the innocent; therefore be warned in your life-time, you blind people Some of the lyes which was raised of me, was received by one of your blind guides of this City, and preached of by him in his high place, but the Lord hath put an end to his dayes, as to the life, and his reward is with him. But herein this wicked and rebellious City, who are up in rebellion against the Lord and his chosen elected ones, they gathering about the doores of the innocent: Now see wherein you differ from that wicked City *Sodom*, for idleness and fullnesse of bread was found in it, and against it, and all wickednesse in this City, I am, and a witness doe stand in innocency, and harmlesnesse, against this lying, evill, inventing, devouring Generation, by whom I am made a mock, a taunt, a by word, and them against me doe set their mouths awry and am persecuted and reviled, hated, and daily mocked at as I passe the streets, and I patiently bear it; being reviled I intreat, persecuted, I suffer it, and can rejoyce in the midst of all, and through the strength of my God am kept above them all, Glory, Glory, be given to the pure living God, for ever, Amen, who hath kept me,
and

and doth keep me alive in his light of life, from this destroying devouring generation of unreasonable men, of whom the righteous God, in his righteousness will be avenged, and eased of these his adversaries, & this is according to Scriptures which you pretend is your rule, altho your lives, practices, & daily walkings they declare against, and when any of your wickednes is declared against by any servants of the Lord, who dwell in the light, you are presently ready to fall upon perfection, although it be not mentioned by us, you crying out that none can be perfect here, none can be without sinne here, where is there one Scripture that will maintaine these words, this was the Scribes, and pharisees estate, who sought to put the Lamb of God Christ Jesus to death, saith hee, *I goe away, and you shall dye in your sinns*, now, that are crying out, and accusing us for being papists, Consider who are nearer them you, or wee, for if there be not a place of purging after death, what will become of you, for into Heaven there shall enter no uncleane thing, nor nothing that worketh abomination, or maketh a lye, and you that plead for these things, looke to it in your life time, and be warned, and owne the light of Christ, and it will let you see that the grave addeth no perfection, and as the tree falls so it lyes, and if you dye in your sinnes, Christ goes away, and whether he goes yee cannot come. This is to all you who plead for sinne, would live in, and dye in your sinnes, you must not goe where Christ goes, and this is according to Scriptures, and you that deny to be guided by his light, in your life time, are workers of iniquity, the word is gone forth *depart yee workers of iniquity into utter darknesse, there shall be weeping, wayling, and gnashing of teeth*, and Christ will not know you, and this is according to Scriptures, yee scribes and pharisees, what will yee doe if you dye in your sinnes, where doth the Scriptures speake of any cleansing after death, and you that are pleading allwayes to live in sinne, and none can be without sinne here, how can the words of Christ be owned and received by you, who said unto the woman taken in adultrie, *goe thy way sinne no more, and to the impotent man, lest a worse thing come unto thee*, so be warned, for you must be called to an account, and you shall be rewarded according to your workes, and deedes done in the body, and this is according to Scriptures, which are as a cloud of witnesses against you, and witnesseth for the innocent people scornfully, & reproachfully by you called Quakers, who are brought to witness the truth of them, in their lives and conversations, and therefore are hated of the world, who love their own, & if we were of the world, *the world would love us, but because we are not of the world, therefore the world hates us*, as it was from the beginning, so it is now known and seen in the light, according as the Scriptures declares, they that are borne after the flesh, persecute those that are borne after the spirit, even so it is unto this day, poore hearts, you are warned and the witnesse of God in you, will witnesse for me, and against your ungodly deedes.

So though I be counted a foole to the world, and of them hated, it is for Christs sake, and my wisdom I counted not too dear to give up unto him, and though a mad man as Paul was counted, yet stayed in the light, and speaking the words of sobernesse unto all men, with whom I have to doe, and as one that is dead, but alive unto God; and I counted not my life dear unto him, who hath called me, and hath made known his mighty power in me, whereby I know that he is in me, and I in him, and so redeemed out of the world, and from the Teachers of it, not any longer to be deceived by them,

but

but in the eternall light of God I doe them see, and comprehend, and know them to be of that sort spoken of in the Scriptures, who shall and doe lead *filthy women Captive, laden with sin, and pleading for to live in it, led away with divers lusts, ever learning, but never able to come to the knowledge of the truth.* But if they are taught to oppose, the light of Christ, by the blind guides of the world, who are sensuall having not the Spirit, as is made manifest by their works and fruits, they living in pride and covetousnesse, in envy and malice, haling and cause to be haled those that are moved of the Lord, to witnesse against their ungodly practises; and now all people who have any sobernesse and stayednesse, remaining, and any desire to know the Lord God, who have created you, and with his light enlightened you, to the light of Christ take heed, which reproveth you of sinne and evill, although you act it never so secretly, and leave the blinde guides of the world, and their filthy taigned words deny, for by them they seek to make merchandise of your souls, seed them no longer with dishonest gain lest they destroy the simplicity in you, & you perish with them who deny the light of Christ, to be sufficient to guide the creature unto God, and call it natural, and so would have a naturall Christ suitable to their naturall fleshy mindes, but he is a spirit, and cometh from the father of spirits, and all who come to know him, must know him in his light, & worship God in spirit and in truth, & all who are brought into Christs light to waite, know him to be a quickning spirit, and that he is made manifest in flesh, to discover and destroy sin in the flesh, his is known to the Children of light, but hid from the darke world, who perish in their iniquities, from the wise and prudent, and is revealed to babes & sucklings, even so holy father, for so it seemed good in thy sight. And now a few lines to you all deare friends, who have had a taste of the good word of God, and of the powers of the world to come, keepe in the taste, and knowledge, your mindes stayed in the light, and in the eternall stillnesse to dwell, not striving in your owne wisdomes to Comprehend the truth, this is not your worke, neither will you come to a growth by it, but your worke is to stand still in the light, the life to know, and there seed, that yee may see *Pharaoh* the oppressor, his Chariots, and mighty ones overturned and drowned in the red Sea, and the soul saved, and the creature redeemed out of *Egypt* and bondage, the promised Land you to enjoy, which brings forth all pleasant riches which is durable, and fadeth not away.

Dear hearts fight not in your wits, neither strive in your wisdomes, but stand still in the light, and know the battell is the Lords, if you that are entered into the warre, you being quiet, and patient, and still in your spirits, the Limbe shall get the victory, over the uncircumcised *Philistines*, and hard hearted *Pharaohs*, you being stayed in the light, there is your power, and it will give you victory over the uncleane spirits and uncircumcised in hearts, and eares and in the power and authority of the Lord God, knowne in the light, trample upon them all, that they shall be ashes under your feet, this I know, who am your brother in the eternall truth, and therein stand as a witnesse against all those that know not God, who am knowne, and by their scornfully called Quaker.

From my outward being in *Norwich* the 30 day of the 4 Month, 1656.

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